'they are not in a capacity to judge for themselves, they ought to abide by the decision 'of their fathers and husbands as confidently 'as by that of the church.'

'As authority ought to regulate the religion of the women, it is not so needful to 'explain to them the reasons for their belief, 'as to lay down precisely the tenets they are 'to believe: for the creed, which presents 'only obscure ideas to the mind, is the source 'of fanaticism; and that which presents absurdities, leads to infidelity.'

Absolute, uncontroverted authority, it seems, must subsist somewhere: but is not this a direct and exclusive appropriation of reason? The *rights* of humanity have been thus confined to the male line from Adam downwards. Rousseau would carry his male aristocracy still further, for he insinuates, that he should not blame those, who contend for leaving woman in a state of the most profound ignorance, if it were not necessary in order to preserve her chastity and justify the man's choice, in the eyes of the world, to give her a little knowledge of men, and the customs produced by human passions; else she might propagate at home without being rendered less voluptuous and innocent by the exercise of her under-

understanding: excepting, indeed, during the first year of marriage, when she might employ it to dress like Sophia. 'Her dress 'is extremely modest in appearance, and 'yet very coquettish in fact: she does not 'make a display of her charms, she con-'ceals them; but in concealing them, she 'knows how to affect your imagination. 'Every one who sees her, will say, There 'is a modest and discreet girl; but while 'you are near her, your eyes and affections 'wander all over her person, so that you can-'not withdraw them; and you would con-'clude, that every part of her dress, simple 'as it seems, was only put in its proper order 'to be taken to pieces by the imagination.' Is this modesty? Is this a preparation for immortality? Again.—What opinion are we to form of a system of education, when the author says of his heroine, 'that with her, doing 'things well, is but a *secondary* concern; her 'principal concern is to do them *neatly*.'

Secondary, in fact, are all her virtues and qualities, for, respecting religion, he makes her parents thus address her, accustomed to submission—'Your husband will instruct 'you in good time.'